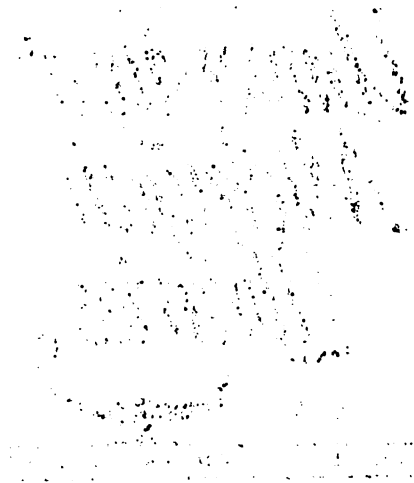


THE SLING, ESPECIALLY IN AFRICA

ADDITIONAL NOTES TO A PREVIOUS PAPER



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BY

K. G. LINDBLOM

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In 1927 I published, in German, a monograph on the sling, its distribution and use in Africa (with map of distribution), together with a brief survey of its occurrence in other parts of the world.¹ On account of that paper Professor B. Struck has very kindly sent me a series of recorded occurrences in Africa, till then unknown to me, while during the years that have passed I have partly collected additional material, and partly obtained it from colleagues, particularly from H. Baumann, W. Hirschberg and S. Lagercrantz. In the present paper I am therefore publishing a new and more complete distributionary map of the sling in Africa (fig. 5), kindly compiled for me by Dr. S. Lagercrantz.

As elsewhere, in Africa the sling is used, or has been used, in four different ways: 1. as a weapon in war or for herdsmen; 2. as a hunting implement; 3. for scaring away marauders, particularly birds, from the ripening fields, and, 4. as a toy for children. Of these different uses, nos. 3. and 4. are nowadays those that are most common, while in the past 1. in all certainty — and perhaps even 2. — was much more widely distributed and presumably constituted the primary form of its use. This I have already pointed out in my earlier paper, which in the following is referred to as "A". Beyond this, I do not here propose to reiterate the contents of that paper, the present little study

¹ K. G. Lindblom, *Die Schleuder in Afrika und anderwärts*. Stockholm 1927. This paper is reviewed in: *Mitteilungen d. Anthropol. Ges. in Wien*, 57, p. 231, 1927 (Bierenz); *Anthropos*, 22, p. 665, 1927 (Höltker); *Africa*, p. 241, London 1928 (Labouret); *L'Anthropologie*, 37, p. 425, Paris 1927 (Montandon); *L'Ethnographie*, p. 166, Paris 1929 (Nippgen); *Folia Ethno-Glossica*, Hamburg 1927 (Hestermann); *Ymer*, p. 94, Stockholm 1927 (Manker); *Nieuwe Rotterdamsche Courant* 24. 2. 1927 (Snelleman).

only being designed as a supplement to it. When, therefore, in the following references are made to occurrences of the sling, tribes or localities, without further data as to literary source or other particulars, it is to be understood that such are to be found in A. The present supplement may therefore partly be framed very summarily, as an index pure and simple. The numerals given below refer directly to the map of distribution (fig. 5), on which the instances are arranged in geographical order.

THE SLING IN THE NEAR ORIENT AND SOUTHERN EUROPE IN ANCIENT AND MODERN TIME

I will begin by commenting upon the occurrence of the sling, though without any pretence to completeness, in ancient and modern times among peoples living near — or comparatively near — Africa. On the whole, it appears anciently to have been widespread as a weapon in the Orient. As to this, I refer to the reviews given by Daremberg et Saglio, *Dictionnaires des antiquités* (2: 2, p. 1363, Paris 1896) and Pauly's *Real-Encyclopädie d. class. Altertumswissenschaft* (7, p. 294, Stuttgart 1910). In the following I have partly built upon their data.

The ancient Persian empire: The sling appeared as a weapon in the armies of the Persian kings (e. g. that of Darius against Alexander). Other "arms" were apt to look down upon the slingers to some extent. Cyrus is said to have reserved the sling for prisoners that had been stripped of their other weapons, and for slaves (*Xenophon*, *Cyropoedia* VII, 4). The Persian slingers appear to have used nothing but stones for missiles and therefore, *Xenophon* says in his *Anabasis*, only achieved half the range of the Rhodians of the retreating Greek army with their leaden balls.² In modern Persia, the French archaeological expedition under Dieulafoy, at Susa, came near to being attacked by Arabs of the town of Disful, armed with "poor-quality muskets, pistols, lances, and the far more dangerous slings".³ Of the Shamma bedouins, who roam Mesopotamia from Urfa to Bagdad, concerning their weapons Oppenheim writes: "even slings of the most primitive type are said to occur".⁴

² *A. Boucher*, *L'Anabase*, pp. 150, 154. Paris 1913.

³ Dieulafoy's *Ausgrabungen in Susa*. *Globus* 1887 (LII), p. 326.

⁴ *M. v. Oppenheim*, *Vom Mittelmeer zum Persischen Golf*, II, p. 103. Berlin 1900.

Hittites: as a weapon (authenticated through pictures).⁵

Assyrians: as a weapon. The same probably applies to the Babylonians (cf. *Bonnet*, p. 117). According to Meissner, the sling frequently occurs in Assyrian reliefs, but has so far not been with certainty referred to in the literature.⁶

Ancient Hebrews: a weapon for herdsmen, for war and hunting. E. g. David and Goliath (I Sam. XVII, 40). Among the warriors of the tribe of Benjamin were expert slingers, using stones (Judges XX. 16). The sling is still being used in our days in Palestine by the fellahin (Arab peasants) and the nomad Arabs east of the Jordan, in the Judaea desert (west of the Dead Sea), and south of the Dead Sea. Here (known as *mukta*^b) it is woven of wool, ca. 80 cm. long, and, according to Bauer, used with astonishing accuracy. "The slinger hooks his right forefinger through a loop at one end of the sling. The other end of it is held, while circling movements of it are described, between the middle- and forefingers, and then sharply released . . ."⁷

The Phoenicians are described as expert users of the sling as a weapon. Pliny even asserts that it was a Phoenician invention (Hist. Nat. VII, 57).

Bedouin boys in Arabia Deserta (east of Damascus) use the sling with great precision.⁸ Among the Rwala bedouins (S. E. of Damascus), the most powerful tribe in this part of Arabia, the boys practise a dangerous kind of game with their slings (*mizla*, pl. *mazali*). "They gather a supply of pebbles, separate into two hostile groups, and, declaring war on each other, throw stones from their slings, *jetasarun*. Blood always flows. Often a boy looses an eye, gets a broken head or a split bone in his hand or leg, or even falls down dead; and yet the parents never forbid the game."⁹ Doughty relates how he on one occasion was attacked by Bedouin children with slings (*merdàha*). "The flock of little knaves whirled out their stones from a good distance."¹⁰

The herdsmen of Arabia Petraea — the northern part of the

⁵ *H. Bonnet*, Die Waffen der Völker d. alten Orients, p. 117. Leipzig 1926.

⁶ *Meissner*, in *M. Ebert*, Reallexikon d. Vorgeschichte, Bd. 11, p. 284. Berlin 1928.

⁷ *L. Bauer*, Volksleben im Lande der Bibel, p. 3, fig. Leipzig 1903.

⁸ *A. Musil*, Arabia Deserta, p. 17. New York 1927.

⁹ *A. Musil*, The manners and customs of the Rwala bedouins, p. 256. New York 1928.

¹⁰ *C. M. Doughty*, Travels in Arabia deserta, I, p. 432. London 1926.



Fig. 1. Fragment of a silver vase, found at Mycenae, depicting the siege of a town whose defenders include slingers. (After Daremberg et Saglio).

peninsula of Sinai and adjoining parts of Arabia, named after the town of Petra — carry in their equipment a long or short sling when herding sheep and goats in the grazing grounds.¹¹

Bedouins of Yemen: anciently used as a weapon, according to an account dating from the beginning of the 16th century (Varthema).

Bedouins of Hadramaut. From them I was in A (p. 27) only able to cite a somewhat uncertain instance, obtained at second hand, and since then I have found nothing further in the literature. It cannot, however, be doubted that the sling also occurs in these regions, seeing that Professor V. Christian has been kind enough to inform me that in the Museum für Völkerkunde at Vienna there is a specimen, woven of palm-leaf string and forming part of W. Heisi's collection from the Mehri, near the small coast-town of Gishin (Kishin) in Mahra-land, adjoining the Hadramaut proper. In his as yet unpublished notes, H. gives its name in the Mehri language as *ndauf*, pl. *ndaſu*.

¹¹ A. Musil, *Arabia Petraea*, III, p. 284. Wien 1908.

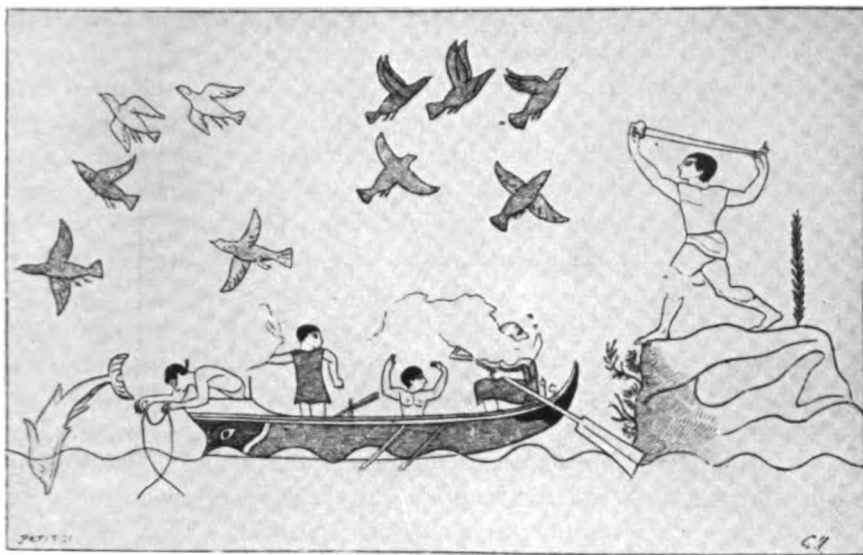


Fig. 2. From an Etruscan fresco in a grave at Corneto. (After J. Martha, 1889).

According to Hirsch, the Mehri are not Arabs (neither is their language Arabic), but, in his opinion, an aboriginal south-Arabian tribe.¹² The lower orders of the population in these parts also contain a considerable admixture of African elements, brought over when the slave-trade still flourished on this coast, but I do not think it on that account necessary to suppose that the sling was by that means imported. For, as we have seen, it occurs in various parts of Arabia.

Greece and Crete: a weapon of remote antiquity. The sling was known even in Mycenaean times, as is proved by a fragment of a silver vase, found at Mycenae, depicting the siege of a town whose defenders include slingers (fig. 1). As early as the fifth century B. C., sling projectiles of metal — bronze, and especially lead — were used in Greece; a number of them have been recovered on the battle-field of Marathon (Daremberg et Saglio). The Greek sling bullets are of slight volume, and are said to possess excellent ballistic properties, in this respect surpassing not only the stone-sling but even the bow. Learning to become an expert slinger took a long time, and the boys

¹² L. Hirsch, *Reisen in Süd-Arabien, Mahra-Land und Hadramūt*, p. 54. Leiden 1897.

began practising at a very early age. This notwithstanding, the sling does not appear to have been reckoned among the esteemed weapons by the ancient Greeks. In Greece proper it was above all the mountain peoples that supplied the best slingers. Thucydides mentions the Acharnians (a rude people with savage customs), Aetolians and Thessalians, while the Achaeans were reputed for outstanding skill. Philip V of Macedonia had 300 Achaean slingers in his service (*Polybius*, IV, 61, 2). The Greek cities also included slingers among their mercenaries. They were placed as light troops on the flanks, their duty being by their "fire" to bring disorder into the enemy's ranks and thereby prepare for the attack to be made by the heavy infantry (the hoplites). Thus their action may well be compared to that of modern artillery fire preliminary to infantry attack.

Turning to Italy, we find that the Etruscans used the sling as a weapon for fighting and for hunting. Fig. 2, a fresco in a grave, at Corneto, shows a bird-hunt. Standing on the shore, a man is killing water-fowl with a sling. Berger reproduces an almost identical scene, stated to originate from a Pompeian fresco: a man in a boat is seeking to spear two birds which presumably have been hit by the slinger on the shore, so that they are unable to fly.¹³ According to Daremberg et Saglio, the Romans employed slingers (*funditores*) in the capacity of light troops in the republican era. Experiences gained during the Second Punic War enhanced their importance, and against Hannibal's slingers from the Balearic islands and Mauretania it was found necessary to array more skilful men than the Romans up till then had had at their disposal (*Livy*, XX, 21, 12). Therefore they themselves imported slingers from the Balearic islands as mercenaries, as well as from Sicily, being supplied by them by king Hiro of Syracuse (*Livy*, XXII, 37, 7). After having conquered the Greek Levant, the Romans drew upon those parts for slingers to act as auxiliaries. In that capacity they fought, e. g., against the Gauls. Pompey and Caesar employed slingers in their African campaigns.¹⁴

Even among the Romans, in spite of their skill slingers were not held in high esteem. They formed part of the light troops, *levis armatura*, and from their station on the flanks they had by rapidly advancing

¹³ A. Berger, *Die Jagd aller Völker*, p. 47. Berlin 1928.

¹⁴ S. Gsell, *Histoire ancienne de l'Afrique du Nord*, 8, pp. 53, 120, 131. Paris 1928.

to open the battle and try to throw the enemy into disorder, whereupon they would fall back.

Of great fame in antiquity as slingers were, as is known, the inhabitants of the Balearic islands, who, as already mentioned, served as mercenaries in the armies of Rome and Carthage. They have been described by Diodorus, Strabo and Vegetius (in his book on the art of war). "They were reputed to be the most expert slingers in the world", Strabo says, "and if reports are true, their expertness dates back to the time when the Phoenicians occupied these islands."¹⁵ Their skill was however perhaps somewhat overrated, and Livy holds that they were inferior to the Achaeans and even other Greeks. The children had however to begin practising early, and there is the well-known anecdote of how they were given their daily bread only after having knocked it down with the sling from the top of a pole where it was placed. They had three varieties of war slings of different lengths and with sling-stones of different sizes for different purposes. One sling was carried in the hand while the other two were wound round the head or the body. With their brawny arms they threw stones even up to the weight of one *mina* (nearly 0.5 kg.) and smashed helmets, armour and shields (Diodorus).¹⁶ From the modern Balearic islands, Minorca, I have in the Pitt-River Museum at Oxford seen a sling of which it is stated on the label: "Used by herd-boys for driving bulls for bull-fights".

THE SLING IN AFRICA

1. As a war-weapon among the Guanches in the Canary Islands, at any rate on Gomera (see A). "Its occurrence in the Canaries does not, in Wölfel's opinion, appear fully authenticated", it is however stated by Hirschberg.¹⁷

2. Riffians: used by herdsmen. In the village of Snada, Langlet saw sheep-herding boys sling stones to a distance of about 200 metres. The throw was made with almost horizontal elevation.¹⁸

¹⁵ *Strabo*, Géographie, Tardieu's translation, I, p. 275. Paris 1873.

¹⁶ Cf. *Gsell*, 2, p. 375 (1917).

¹⁷ *W. Hirschberg*, Gibt es eine Buschmannskultur? Zeitschr. f. Ethnol. 1933 (65), p. 126.

¹⁸ *H. Langlet*, Riff, p. 146. Stockholm 1927.

Leo Africanus mentions the sling as the sole weapon possessed by a Berber tribe on the "Seusaua Mountain" in Morocco (the source region of the Shesawa, SW of Marrakesh).

3. Numidia (roughly corresponding to modern Algeria). Jugurtha, Juba I and other Numidian kings had slingers in their armies. They are mentioned among the auxiliaries that Jugurtha supplied to the Roman Army in Spain at the siege of Numantia.¹⁹

4. Modern Arabs of the oasis of El Kantara, about 35 km north of Biskra. By means of well-directed stones, often hurled from a sling made of plaited halfa grass, the shepherds, usually boys, keep a check on sheep that try to stray away from the flock.²⁰ In the Pitt-River Museum at Oxford (if I remember rightly) I saw a sling brought back in 1913 by Hilton-Simpson from "Arab goat-herds" in El Kantara, called *mugalaa*. In the same museum there is also a sling (*ildi*) which H.-S. acquired among the Shawiya (a Berber tribe) in the Menaa village in the Aures mountains (5). Menaa lies about 25 km east of El Kantara. "Used by goat-herds for driving goats and scaring jackals." Generally speaking, it appears that herdsmen in northern Africa often use the sling for this purpose.

6. The Carthaginians used the sling as a weapon in the defence of the fortifications of their city. Thousands of sling-stones of clay have been recovered among its ruins. They also employed slingers on board their war-ships in sea-battles, to prepare for boarding.²¹

7. The question whether the ancient Libyans used the sling or not has been discussed in A (p. 4 ff.), with citations from Flinders Petrie, Ranke, Erman, Klebs and P. Lugn. Opinions differ, particularly as to whether the slingers depicted in Beni Hassan are to be accepted as Libyans. Gsell points out that the sling among the Libyans is referred to only in a single text.²²

8. The sling was known to the ancient Egyptians, at all events in the Middle Kingdom, but even here opinions are divided as to its age in that region and whether it was indigenous or only imported by means of alien mercenaries. I confine myself to referring to the discussion given in A and to a couple of later pronouncements by Ranke

¹⁹ Gsell, 5, p. 146. Paris 1927 (after *Appianus*, Iber. 89).

²⁰ M. W. Hilton-Simpson, *Among the hill-folks of Algeria*, p. 25. London 1921.

²¹ Gsell, 2, pp. 352, 454. Paris 1917; 6, p. 45. Paris 1927.

²² Gsell, 4, p. 45. Cf. W. Hölscher, *Libyer und Ägypter* (*Ägyptolog. Forschungen*), p. 39. München 1937. Dr. S. Lagercrantz has drawn my attention to this work.

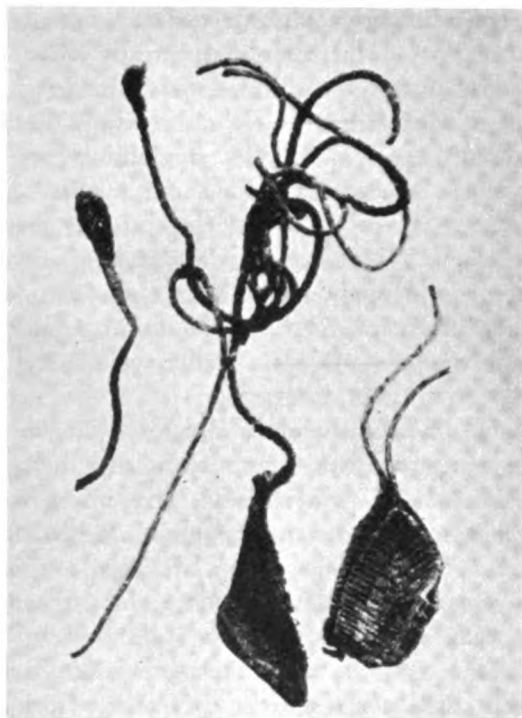


Fig. 3. The remains of two plaited linen-thread slings found in Tut-Ankh-Amen's tomb. (After Carter).

and Carter. Ranke says, and this opinion appears to be the dominant one, that the sling is *not* an Egyptian weapon, and that, in the battle scenes where it occurs in the Middle Kingdom, it is carried by light-complexioned alien mercenaries.²³ Carter has something to say with regard to the slings he found in the "annexe" to Tut-Ankh-Amen's tomb in a chest containing "knick-knacks and playthings of Tut-Ankh-Amen's youth". These slings (fig. 3) are among the few that are known from ancient Egyptian times. Carter writes: "Although we first know of the sling in warfare about the seventh century B. C., it must have been in continual use in Egypt from barbaric times down to the present day, when it is still used by peasant boys employed in

²³ *Ranke*, in *Reallexikon d. Vorgeschichte*, Bd. 11, p. 283. Cf. *W. Wolf*, *Die Bewaffnung d. altägypt. Heeres*, p. 56. Leipzig 1926.

scaring birds from ripening cereal crops. Here in this toy-chest of the fourteenth century B. C., the sling has already advanced. It is no longer of hide but of plaited linen thread, neatly made with a pouch and a loop at the end of one of its cords, to hold it firmly on the little finger, while the second cord is left quite plain for loosing between the thumb and the first finger, when dispatching the missile. A few smooth pebbles found among the débris on the floor of this chamber probably belonged to the sling."²⁴ Not being an Egyptologist myself, I am not in a position to give an opinion on Carter's statement as to the antiquity of the sling in Egypt. Those found in Tut-Ankh-Amen's tomb may however, it seems to me, quite well have been of foreign make or manufactured from alien prototypes.

9. Arab bedouins of the province of Dongola? (Kababish?). Although I have only a somewhat shaky instance at my disposal I however include it for the sake of completeness. To Rüppel was related the story of an Arab who on a hot day, mounted on his horse and armed with a sling and a bag of stones, attacked a lion resting in the shade of a tree. With great skill he hit the lion at long range, and then by equally adroit riding kept out of the way of the enraged animal. The heat soon drove the latter to seek shade under another tree, and the Arab repeated his attacks until a lucky hit in the head killed the lion.²⁵ Even if this be a mere sportsman's tale, there remains however the possibility of the sling being used by Arabs in these parts. Some degree of colour is besides lent to the probability of this anecdote by a similar record given by Pallme from Takale, SE of Kordofan, of stone-throwing from a tree at a lion, although without a sling.²⁶

10. Kababish, and 11. Nuba, according to information supplied by B. Struck.

12. Hadendoa. "I believe Hadendowa boys use a sling for killing small game; they are wonderful stone-throwers and can kill hares and birds at remarkable distances."²⁷

13. Kunama, and 14. Mensa (known as *motée*), for scaring birds, monkeys, gazelles, etc., off the fields.

²⁴ H. Carter, The tomb of Tut-Ankh-Amen, III, p. 122, Pl. LXX, A. London 1933. Dr. S. Lagercrantz has drawn my attention to this work.

²⁵ E. Rüppel, Reisen in Nubien, Kordofan etc., p. 71. Frankfurt am Main 1829.

²⁶ For particulars, see I. Pallme, Beschreibung von Kordofan etc., p. 106. Stuttgart 1843.

²⁷ A. E. Robinson, Sudan weapons. Sudan Notes and Records, 1935, II, p. 320.

15. Tigre (known as *o-antjef*; cf. Amhara), same use as among the Mensa.

16. Amhara. No doubt the sling also occurs among this tribe, although I am not in possession of any authentic data. Bieber, however, gives the Amhara word for it, *wončif* (Kaffa I, p. 324), and so does Rohrer.²⁸

17. The Harar region (Somali?). Professor R. Boccassino has kindly informed me that (in 1937) he in the Museo L. Pigorini in Rome only found *one* African sling, and that one from Harar.²⁹

18. Somali, the Medjertin group. War-weapon.

19. Somali. War-weapon, hunting implement, child's toy (Paulitschke).

20. Midgän. War-weapon. As among the Somali, known as *waraf*.³⁰

21. Galla. Used as a war-weapon among the western Galla, Paulitschke states, while among the central, eastern and southern tribes it only occurs sporadically, and then more as a toy than a weapon.

22. Kaffa. The sling (*debbelo*) was formerly a weapon, and is still being used in bird-hunting.³¹ Fire-arms were introduced in 1880 as spoils of war.

23. It is very probable that the sling occurs also among other tribes in southwestern Abyssinia. As to this, A. Mordini has supplied me with an instance from the Murzu on the Omo river, north of Lake Rudolph: "These people possess slings, throwing spherical and well polished stones".³²

24. Dagodi. Donaldson Smith illustrates, without specifying its use, a sling ("plaited fibre, with leather finger-loop. Length, 75 inches") from the Dagodi, a Mohammedan tribe on the upper reaches of the Juba river. From his description they appear to be a mixture of Somali and Galla.³³

25. Berta, according to information given me by B. Struck.

26. Shilluk. From the Nilotic tribes' main distribution area round

²⁸ E. F. Rohrer, Beitr. z. Kenntnis d. materiellen Kultur d. Amhara, p. 171. Bern 1932.

²⁹ Letter from R. Boccassino to G. Lindblom 6. 8. 1937.

³⁰ According to works by Paulitschke, cited in A, and G. Révoil, La vallée du Darror, p. 347. Paris 1882.

³¹ F. Bieber, Kaffa, I, pp. 324, 331. Wien 1920, II, p. 295. Wien 1923.

³² L. Vannutelli e C. Citerni, L'Omo, p. 324. Milano 1899.

³³ A. Donaldson Smith, Through unknown African countries, pp. 151, 434. London 1897.

the White Nile I have not found any record whatever as to slings.³⁴ It may be that their absence is due to the fact that, according to Schmidl, no stones exist or are scarce on the Upper Nile.³⁵ On the other hand, this explanation is not always a sufficient reason for the absence of the sling; it is of course possible to use clay bullets, or lumps of clay, as substitutes for stones. Struck told me, however, as early as 1927 that the sling occurs among the Shilluk, and Boccassino has later sent me the following note concerning this tribe from L. Frobenius' unpublished diary, which he was allowed to use at his visit to Frankfurt am Main: "Die Schleuder heisst *bischoon*³⁶; sie wird benutzt um die Felder von Vögeln frei zu halten (Ethnographie XXII)". Professor Boccassino adds that he did not observe the sling among the Acholi, but that among them he saw children blow small clay pellets at birds, through reed-tubes.

27. Among the Basoga, Bavuma, (on the Uvuma island), and (28) the tribes in neighbouring tracts of Kavirondo, as a weapon. Roscoe writes as regards the Basoga: "The men with slings often do the most damage by slinging stones which injure the heads of their enemies and frequently cause ugly wounds which at times result in death."³⁷

29. Ya-Luo. Personally, I did not observe the sling in Kavirondo during the two, rather short, occasions of my stay in that country (1911 and 1920), but it may be supposed to occur even among tribes other than those living on the Uganda border, seeing that Owen refers to it from the Ya-Luo, there used by the boys that in large numbers are employed to protect the ripening grain crop against birds, especially the weaver birds, which are a pest, Owen says, to the crop. "Ofttimes the boys are armed with slings from which stones are projected at random into the midst of the crop, or into the midst of a flock of birds."³⁸

³⁴ A. Haberlandt mentions however the sling as a weapon among Nilotes "im sudanischen Gebiet". Buschan's Völkerkunde, 1, p. 562. Stuttgart 1922.

³⁵ M. Schmidl, Die Grundlagen d. Nilotenkultur, p. 95. Mitt. d. Anthrop. Ges. in Wien, LXV. Wien 1935.

³⁶ According to D. Westermann, *h* in the Shilluk language only occurs in certain exclamations. In their monographs on the Shilluk, neither W. nor Hofmayr refer to the sling.

³⁷ J. Roscoe, The northern Bantu, p. 243. London 1915. Cf. also the references given in A.

³⁸ W. E. Owen, Food production and kindred matters among the Luo. Archdeacon Owen a couple of years ago very kindly sent me this paper in manuscript, from Maseno.

30. Akikuyu: for scaring birds off the fields. Cagnolo presents the picture of a young man who, from a raised structure in the field, is keeping birds away with his sling.³⁹

31. Embu, and other minor tribes on the southern and eastern slopes of Mount Kenya: as a bird-scaring implement. "Never used for war."⁴⁰

32. Pokomo, on the Tana river. Used by boys to protect the crops.⁴¹

33. Akamba, and 34. Wapare⁴²: ditto. Leastways among the former used also as a plaything by boys.

35. Wadigo (in Museum für Völkerkunde, Berlin).⁴³

36. Washambaa: formerly as a weapon, now as a toy, or for scaring birds off the fields.

37. Wakwere (the Berlin museum).

38—42. Sandawe, Nyaturu, Issansu, Wambugwe, Fiomi: for scaring birds off the fields, but appears formerly to have been used as a weapon, at all events among the Sandawe. O. Baumann states that the Wambugwe also used it in hunting small game.⁴⁴ Slings from these tribes, with exception of the Issansu, are preserved in the Berlin museum.⁴⁵

43. Wagogo. Sling (*mtago*) made of bast cords for throwing lumps of clay, or stones, at birds in the fields.⁴⁶

44. Swahili, and the inhabitants of Zanzibar and Pemba, generally. Used (by children, young girls or elderly people) for scaring birds and monkeys off the fields. "They give the sling a last flick with a jerk of the wrist, which makes the loosened thong crack like a rifle-shot."⁴⁷

45. As I have already pointed out in A, the sling is used in the Kilwa district, with its mixed population of Swahili, Arabs, Wamatumbi, Wapogoro and Wangindo, for scaring birds off the crops, and for the same purpose by Swahili children in the northern section of the

³⁹ C. Cagnolo, *The Akikuyu*, p. 95. Nyeri, Kenya 1933.

⁴⁰ G. Orde-Browne, *The vanishing tribes of Kenya*, p. 155. London 1925.

⁴¹ A. Werner, *Notes on the Wapokomo*. *Journ. Afr. Soc.* 1913, p. 381.

⁴² E. Kotz, *Im Banne d. Furcht. Sitten u. Gebräuche d. Wapare*, p. 152. Hamburg 1922.

⁴³ H. Baumann, *Die materielle Kultur d. Azande u. Mangbetu*. *Baessler Arch.* XI, p. 60. Berlin 1927.

⁴⁴ To the authorities cited in A may be added O. Dempwolff, *Die Sandawe*, p. 91, fig. 28. Hamburg 1916.

⁴⁵ Baumann, *op. cit.*, p. 60.

⁴⁶ H. Claus, *Die Wagogo*. *Baessler Arch.*, Beih. II, 1911.

⁴⁷ Supplementary additions to the works cited in A: J. Craster, *Pemba*, p. 95. London 1913. W. H. Ingrams, *Zanzibar*, p. 283, Pl. p. 296. London 1931.

Portuguese East African coast. It may be presumed that it occurs still farther north on the coast of Tanganyika Territory if we may judge from an essay by Krauss, which seems to cover the Swahili all along the coast of the former German colony. Moreover, he appears to allow a fairly wide meaning to the term "Swahili", among whom he even includes the Wasaramo and their northwestern neighbours, the Wakami.⁴⁸

During his expedition to the southeastern section of German East Africa, Weule kept on the look-out for the sling, but it was only after having, "in widely different places and by every gesture he could think of, drawn attention to it", that he managed to acquire a specimen or two. He does not specify the locality, but at least one of them belonged to a Swahili. Among the Yao of Chingulungulu, about 17 km north of the Rovuma river, he noticed a form of staff sling, consisting of a forked stick to which was attached a cord which was wound round a stone, wedged fast in the fork. He also saw a kind of sling consisting of a cord provided with a loop for insertion of the fore-finger. The cord was wound round a stone which in throwing was held between the thumb and the fore-finger, these fingers thus corresponding to the fork in the staff sling. In both cases the stone was flung a considerably greater distance than if merely thrown by the hand. The names by which these two implements were known Weule did not succeed in obtaining, they being simply referred to as "mcheso" (a Swahili word meaning "toy").⁴⁹ From this it may perhaps be inferred that these slings were not indigenous among the Yao.

According to Strandes, it is related by an early writer (Barros, Duarte Barbosa, Hans Mayr?) that on their arrival at Mozambique the Portuguese, among the weapons possessed by the adjoining negro tribes, also noticed slings, which statement, however, S. does not think wholly reliable.⁵⁰

In my previous paper I had — as regards the interior — no authenticated instance of the occurrence of the sling south of the undrained region of Tanganyika Territory (Sandawe, etc.), and in the case of the coast, the instance from the Kilwa district formed the southern boundary, with the reservation, however, that the sling

⁴⁸ H. Krauss, *Spielzeug d. Suaheli-Kinder*, p. 357. Globus XCII, 1907.

⁴⁹ K. Weule, *Wiss. Ergebn. meiner ethnogr. Forschungsreise in den Süden Deutsch-Ostafrikas*, p. 37, Pl. 28, 2—3. Berlin 1908.

⁵⁰ J. Strandes, *Die Portugiesenzeit von Deutsch- und English-Ostafrika*, p. 92. Berlin 1899.

probably occurs among the Swahili of the regions farther south. From the Yao, Makua, Angoni and other tribes I am still without any record in the literature (apart from Weule's statement regarding the Yao north of the Rovuma river, which I have just cited above). Information of a negative character is given by Duff Macdonald, who expressly states that he has not observed slings among the above-mentioned tribes (*Africana*, I, p. 232. London 1882). Hence, in A I have no record as regards the whole of South Africa. Now, however, I am, thanks especially to B. Struck and W. Hirschberg, able to cite a number of southern instances, one of which (Bushmen) is of particular interest and, if correct, very important.

46. Matabele. In the Pitt-River Museum at Oxford I have seen a sling from "a Matabele village near Bulawayo, S. Rhodesia (d. d. Balfour 1905)".

47. Makalaka (Vakaranga-Mashona), as I am informed by B. Struck.

48. Zulu. "Die Schleuder ist bei den Zulu zum Vogelfangen heute noch in Gebrauch", writes Lebzelter.⁵¹ To this may be added a statement by Kidd, to which S. Lagercrantz has drawn my attention: "The boys also sometimes use slings and stones for killing birds, and, in a few tribes, shoot with the bow and arrow".⁵² Kidd does not specify the tribes he is here referring to, but these are no doubt the natives of Natal, Zululand and Gazaland.

49. Bushmen. Immediately on the publication of A, professor Struck pointed out to me in a letter that he knew the sling from a Bushman tribe. By this, he probably meant the sling in the Dresden museum, mentioned below. Later, Dr. Hirschberg has published an instance from "the Bushmen of Kalahari", and another from "Bushmen of S. W. Africa", both lacking specification of locality. Both instances are represented in museums, the former in the Dresden museum (No. 41832, Samml. Berger), and the latter in the Leipzig museum (No. 2538).⁵³ I take the liberty of quoting from H's letter to me of 23. 9. 1933, in which he writes: "Die beiden Stücke gleichen

⁵¹ V. Lebzelter, Eingeborenen-Kulturen in Südwest- und Süd-Afrika, II, p. 271. Leipzig 1934.

⁵² D. Kidd, *Savage childhood*, p. 192. London 1906.

⁵³ W. Hirschberg: Giebt es eine Buschmannkultur? *Zeitschr. f. Ethnologie*, 65, p. 125, 1933, and *Sitzungsber. d. Anthr. Ges. in Wien*, 1933, p. 32. *Völkerkundliche Ergebnisse d. südafr. Reisen Rudolf Pösch's in den Jahren 1907 bis 1909*, p. 53. Wien 1936.

in allen wesentlichen Merkmalen vollständig jenen Schleudern, wie sie die Sandawe verwenden und wie sie auch von Reche und Dempwolff beschrieben werden". In his work on Pösch's collection, referred to above, Hirschberg says that the sling is also represented in Bushman paintings, and refers to Neville Jones, whose work I unfortunately have not had available.⁵⁴ In his letter he goes on to say: "Es kann also gar kein Zweifel mehr darüber bestehen, dass die Schleuder auch den Buschmännern bekannt war und vermutlich auch den Hottentotten, was ich allerdings zu belegen nicht in der Lage bin. Das die Hottentotten Meister in Steinwerfen waren, wird ja des öfteren berichtet, nicht aber dass sie Schleuder dabei verwendet hätten."

To these southern instances I shall recur later.

From South Africa we again turn northwards through Africa west of the great lakes, and then do not encounter the sling before reaching northeastern Congo. It is possible that this region might more fittingly have been dealt with in connection with the Nilotic tribes. I have however left it until now, as I shall thence proceed northwards in the direction of Lake Chad.

50. Uelle-Mbomu district. This region was, according to de Calonne, prior to the arrival of the Azande inhabited by a primitive population, darkskinned and small of stature, who fought against the Azande with slings, which they discarded after having been influenced by the culture of the Azande.⁵⁵ Even the Akare (51), northern neighbours of the Azande, are said to have, in the Gwan (Guane) valley — the Gwan is a southern tributary of the Mbomu river — come upon a hill tribe armed with slings, and the Akare are further said to have from them borrowed the sling, which, according to de Calonne (p. 120), all their old men are still familiar with. Other tribes too, in the Uelle district appear to have possessed slings, with which they fought the Azande. A variant of the sling in modern time is described by de Calonne from the Banza (p. 165, note 1): "Il y a moins de vingt ans, les Banza de l'Ubangi habitant les collines de la ligne de faite avec la Mongala, employaient encore comme moyen de défense des pierres, qu'ils lançaient au moyen d'une liane qui restait attachée à la pierre".

⁵⁴ *Neville Jones*, *The stone age in Rhodesia*, p. 92, fig. 36. London 1926.

⁵⁵ *A. de Calonne-Beaufaict*, *Azande*, pp. 120, 137, 141, 159, 164, 246. Bruxelles 1921. *H. Baumann*, *op. cit.*, p. 60.

No further references to slings in the Congo are known to me. In passing, it may perhaps be mentioned that I am told by Dr. K. E. Laman that boys on the Lower Congo throw stones by means of a cleft stick.

From here we continue up to the Sudan, and then westwards. As is so often the case with distributionary maps, on my map the region east of Lake Chad is a blank as regards records of occurrences of the sling. As in so many other cases, this is no doubt largely ascribable to our still imperfect knowledge of the ethnography of these parts.

52. Saba (SE of Lake Fitri), as I am informed by B. Struck.

53. Lakka. Among their weapons (spears and throwing-knives) Tessmann includes a sling (*ngala*), of cords, for throwing stones.⁵⁶ Frobenius, who calls it *kula*, only refers to it as a protection for the crops.⁵⁷

54. The Berlin Museum possesses a sling from the Wute (*Baumann, op. cit.* p. 60). Sieber makes no mention of it in his monograph on the Wute, thus providing another instance of the frequent overlooking of this culture element.

55. Bafia. Their slings (*kevon*) consist of a length of palmleaf sheath about 3 cm wide, with a loop at one end which is threaded over the thumb of the right hand. "The other end is held in the same hand." The stone is placed in the doubling. Tessmann was told that the sling had originally been made for the purpose of knocking down "bush plums" (*Pachylobus edulis* var. *mubafo* Engl.) and only later became a weapon, while nowadays it is chiefly a mere toy.⁵⁸

56. Among the Pangwe, the sling, like bow and arrow, is a child's toy.

57. The Bubi of Fernando Po, according to Owen (ca. 1830) used the sling as a weapon. Tessmann refers to it as a child's toy (known as *mosuisui*). He gives no detailed description of it, but publishes an illustration showing a staff 0.5 m long, with a cord at its upper end. The lower end of the cord is wound round a stone. Perhaps it is this sling, and not the sling proper, that Owen is alluding to.

58—60. Mundang, Falli, and Batta, according to information given me by B. Struck.

⁵⁶ G. Tessmann, Die Mbaka-Limba, Mbum u. Lakka. Zeitschr. f. Ethnologie, 1928, p. 343.

⁵⁷ L. Frobenius, Dichten u. Denken im Sudan. Atlantis V, p. 94. Jena 1925.

⁵⁸ G. Tessmann, Die Bafia, pp. 162, 251. Stuttgart 1934.

61—63. The Berlin museum possesses slings from the Namdji, Chamba (No. III C 29520) and Girrim (Dakka) (*Baumann, op. cit.* p. 60).

64. Mumuye (see Meek below).

65. Among the Muntshi (Tiv) it was formerly a weapon, "in the use of which they are said to have been very proficient".⁵⁹

Thanks to Meek, who knows the cord-plaited sling from a number of tribes in Northern Nigeria, both such as speak Sudan languages and those speaking semi-Bantu, we obtain a direct further continuation further northwards from the Muntshi. He mentions it from the Jukun (66), Mumuye, Bachama and Longuda (67), Waja, Kushi and Bangunji (68), Beri-Beri (69), Jarawa (70), Kagoro (71), Gwari (72), Yagba (73), and Aworo (74), and in addition from one or two other tribes whom I am unable to identify. "The sling is usually made of Hibiscus fibre (*rama*), and the missile is a stone, which can be thrown fairly accurately for one hundred yards. Some Igbira use a staff-sling. The missile is a ball of mud. This is moulded on to the end of the stick, and by the sudden jerking of the stick the ball of mud can be sent a considerable distance. Apart from its use as a weapon of war the sling is commonly employed by small boys for driving birds from the crops."⁶⁰

Of the tribes here enumerated, the Yagba and the Aworo speak Yoruba dialects. In his letter above referred to, Struck told me that he knows the sling from the Yoruba, by which he probably means the Yoruba proper (75). As regards the sling as a weapon among the Kagoro, the naked, heathenish head-hunters in the provinces of Baushi and Nassarawa, I also refer to Tremearne.⁶¹

76. Meek also mentions the sling from the nomad Fulani, NW and S of Kano, made of fibre and used to drive off hyenas at night from the cattle zarebas.⁶² According to Westermann, the Fulani round Sokoto call the sling *tausaol*, or *bindol*.⁶³

⁵⁹ R. Downes, The Tiv tribe, p. 3. Kaduna 1933. S. Lagercrantz has drawn my attention to this work.

⁶⁰ C. K. Meek, The northern tribes of Nigeria, I, p. 309. Oxford 1925. Cf. also Meek, Tribal studies in Nigeria, II, p. 358. London 1931. M. seems not to mention the sling in his monograph on the Jukun: A Sudanese kingdom. London 1931.

⁶¹ A. J. N. Tremearne, The tailed head-hunters of Nigeria, p. 96. London 1912.

⁶² Meek, The northern tribes, I, p. 116.

⁶³ D. Westermann, Handbuch d. Ful-Sprache, p. 178. Berlin 1909.

77. Struck has informed me that he also knows the sling from the Kanuri (of Bornu).

78. In Loko, on the Benue river, about 150 km east of Lokodja, Staudinger saw Hausa, men, women and children, from raised platforms in the fields drive away birds, which was mostly done by means of slings made of cords. Even "pagans" in Loko used them for this purpose. "For attacking people they do not seem to be used anywhere."⁶⁴

79. In the Yauri country, mainly inhabited by "a poor and despised race", Lander saw men, women, boys or girls from platforms in the fields scaring away birds with slings and stones.⁶⁵ According to Meek, Yauri is a town or village, but I have seen this word as the name of a tribe on other maps.

80. In Dahomey the sling in earlier times, before the introduction of fire-arms, appears to have been used as a weapon.⁶⁶ The local name for it is *klohoun*, says Joulord, who in his manual includes the word under the heading "Hunting".⁶⁷

81. Among the Moba, of northern Togo, the sling is used as a weapon, of which the Berlin museum possesses a specimen (No. III C 12101).

82. From the Ashanti, the sling is mentioned by A. Haberlandt (Buschan's *Völkerkunde*, p. 482). Among the Nankanne (Nankanse) north of Ashanti (83) it is used as a weapon (*kalaobega*), together with bow and throwing sticks. It also occurs among the Builsa (84), south-west of the Nankanne.⁶⁸ "They specialised in slings", says Cardinall, with the rather quaint rider: "these they did not use in war, they told me, because, they said quite seriously, a sling stone would hurt anyone it hit".⁶⁹ In his vocabulary, C. (p. 145) calls the sling *napana*. Of it, he has sent a specimen to the Pitt-River museum at Oxford, bearing the label: "sling (*napana*), for scaring birds and, rarely, for fighting. Builsa tribe."

⁶⁴ P. Staudinger, *Im Herzen d. Haussa-Länder*, pp. 77, 710. Berlin 1899.

⁶⁵ R. Lander, *Journal of an expedition to explore the Niger*, II, p. 87. London 1833.

⁶⁶ H. Baumann, *Völkerkunde von Afrika*, p. 301, Berlin 1939, after A. Le Hérissé, *L'Ancien Royaume du Dahomey*, Paris 1911, which work is not accessible to me.

⁶⁷ J. Joulord, *Française Dahoméenne*, p. 190. Albi 1914.

⁶⁸ R. S. Rattray, *Tribes of the Ashanti hinterland*, II, p. 333. Oxford 1932.

⁶⁹ A. W. Cardinall, *The natives of the Northern Territories of the Gold Coast*, p. 92. London 1920.

In addition to what has been adduced above, the sling is no doubt of fairly common occurrence among the negro tribes north, west, and southwest of the last-mentioned regions. Labouret once told me in a letter that he had found it "presque partout au Soudan (Français)", as well as "chez les populations de la Volta Noire moyenne". To this generally formulated statement I am able to add a number of definite instances. In some cases I have to content myself with giving the native name for "sling" where the implement in question is not referred to in the text, but only included in the appended vocabulary. This circumstance may, as a rule, well be presumed to imply — as is also, among other things, inferable from Labouret's above-cited statement — that the object itself occurs among the people concerned.

85. Among the Siti, southeast of Buna and west of the Black Volta (Haute-Côte-d'Ivoire orientale), "the men spend all their time in the gardens, sling in hand", scaring birds.⁷⁰ In the Siti language the sling is called *pamon*.⁷¹

Among the Dyoula (86) — one of the principal tribes — and some minor tribes of the Bonduku district, the respective names for "sling" are by Tauxier given as follows: *bafourougo* (Dyouta, Agni of Bini); *pafouroua* (Huéla); *vanga* (Loron); *lomma* (Gan); *fapo* (Nomou); *pamoé* (Degha).⁷²

Among the tribes of the Lobi region — the Lobi (87), Birifor (88), Dagari (89), etc. — it seems that the sling (of leather, with two cords) is comparatively rarely used for war or hunting, Labouret says, but commonly used by herdsmen and by guardians of the crops for scaring away monkeys and birds. "Cet engin est dépourvu de toute précision."⁷³

The Dorhosié (Dorho) and Dorhosié-Finng, two minor tribes in the Bobo-Dioulasso district, some distance west of Lobi (90), call the sling *banga*, and *bahanga*, respectively.⁷⁴ Among the Gouin and the Tourouka (91), who live in the neighbourhood of Lera (in a SW direction from Lobi) it is known as *diennndaon* and *dunntao*, respectively.⁷⁵

⁷⁰ M. Delafosse, Les frontières de la Côte d'Ivoire, p. 133. Paris 1908. L. Tauxier, Le Noir de Bondoukou, p. 411. Paris 1921.

⁷¹ Tauxier, op. cit., p. 748.

⁷² Tauxier, op. cit., pp. 479, 620, 670, 696, 719, 748.

⁷³ H. Labouret, Les tribus du rameau Lobi, p. 103. Paris 1931. La chasse et la pêche ... parmi les populations du Lobi, p. 10 (reprint 1927).

⁷⁴ L. Tauxier, in Journ. Soc. Africanistes, I, p. 97. Paris 1931.

⁷⁵ Tauxier, Ibid. III, p. 119. Paris 1933.

92. With the Fulani (Peuls Diallaubé) of the Yatenga district (Haute Volta) the sling is a child's toy. "Ils la font tournoyer rapidement en l'air et jettent des caillaux au loin. Ils appellent la fronde *ouiféré*, *donfara* ou *donfra* en Mandé, *kougoulllo-boga* en Mossi et en Niouiossé. Les enfants Peuls, malfaisants comme tous les enfants du monde, poursuivent les chiens et les chats du village à coups de fronde."⁷⁶

93. B. Struck has informed me that he knows the sling from the Tombo (Habe). I have myself, in Arnaud, found two different names for it in different localities: *binai* ("dialecte de la falaise de Douentza"), and *touo-dan'si* ("dialecte du Tabi").⁷⁷

In Liberia and Sierra Leone, the sling has down to our days been in general use as a weapon of war, but also for the purposes enumerated in the introduction to the present paper. It appears throughout to have been plaited of cords. Even in A I was able to present a number of authenticated instances of its occurrence.

94. Krumen, as a weapon. 95. Bassa.

96. Vei. The Stockholm museum possesses a specimen which was a boy's toy (length, 2.45 m. No. 31. 13. 396).

97. Kpelle. Hunting implement, according to Westermann, who gives no further specification.

Toma (Buzi), Gbandi, Kissi (98—100), and presumably also the Mandingo (Commendi), of northeastern Liberia, from platforms in the gardens scare away birds with slings.⁷⁸ At any rate among the Kissi, the sling is used as a weapon beside the flint-lock gun, bow, and arrow, and spear.⁷⁹

101. Mandingo. At Bussamai, a town in the Mandingo country, in the source region of the St. Paul river, on the French side of the border, Volz observed warriors armed in various ways, from flintlocks to stone-slings.⁸⁰ Friederici mentions the sling from the Mandingo, but does not specify any particular group of them (A, p. 19).

"The hammock and the sling are in general use among all tribes",

⁷⁶ L. Tauxier, *Moeurs et histoire de Peuls*, p. 404. Paris 1937.

⁷⁷ R. Arnaud, Notes sur les montagnards Habé des cercles de Bandiagara et de Hombori. *Revue d'Ethnographie et des Trad. Pop.*, II, 1921, p. 291.

⁷⁸ P. Germann, *Die Völkerstämme in Norden von Liberia*, p. 34, Taf. 5, 16. Leipzig 1933.

⁷⁹ H. Néel, Note sur deux peuplades de la frontière libérienne, les Kissi et les Tomas. *L'Anthropologie*, XXIV, 1913, p. 465.

⁸⁰ W. Volz, *Reise durch das Hinterland von Liberia*, p. 146. Bern 1911.

it is stated by Thomas (Anthropological Report on Sierra Leone I, p. 12. London 1916), who by that refers to the Mende, Temne, Limba, Susu (102—105) and other tribes. Alldridge mentions that it is used by children posted on platforms to drive birds away from the rice-fields.⁸¹

Lastly, let us also give a moment's attention to Madagascar, although that island can hardly be said to be culturally connected with Africa. As I have shown in A, a few centuries ago the sling still existed as a war-weapon among the Hova, and today survives among them and other tribes, e. g. the Antisaka, at all events in the eastern districts of the island, as a plaything for boys. To the literature cited in A, I here add a statement made by Linton regarding the Tanala (residing east of the Betsileo) among whom slings are still in ordinary use for hunting birds, with smooth river pebbles: "The Tanala are not considered especially good slingers by other tribes, but I was often amazed by their skill. The maximum effective range seems to be about 75 yards while at 50 yards slings are as dangerous as firearms in native hands. Slings are made from raffia or, less frequently, bast. . . . In about 50 per cent of Tanala slings one cord is of plaited and the other of twisted fibre. The natives could give no reason for this except that it was an ancient practice. Slings from the Marquesas and Society Islands show the same peculiarity."⁸²

Whether Linton means to imply that this correspondence between the Tanala slings and those of the Marquesas islands — that of one cord being of plaited, and the other of twisted, fibre — points to some connection between them, I do not know. It would however seem as if this divergence in manufacturing technique as regards the two cords occurs in various different localities. I have not studied this detail at all, but take this opportunity to refer the reader to fig. 4: 2 (also reproduced in A), which shows a sling from the Kunama (Eritrea) with one of its cords twisted and the other plaited. In the Stockholm museum there are two slings from Melanesia, stated to come from the French Islands, whose two cords are similarly made (see p. 38, and fig. 6: 5). As a general rule (although the opposite is the case with the Kunama sling) it is, as already pointed out by Friederici (Ein Beitrag, 1915, p. 30), the cord that in the throw is retained in the hand that is

⁸¹ T. J. Alldridge, *The Sherbro and its hinterland*, p. 94. London 1901.

⁸² R. Linton, *The Tanala, a hill tribe of Madagascar*, p. 242. Chicago 1913.

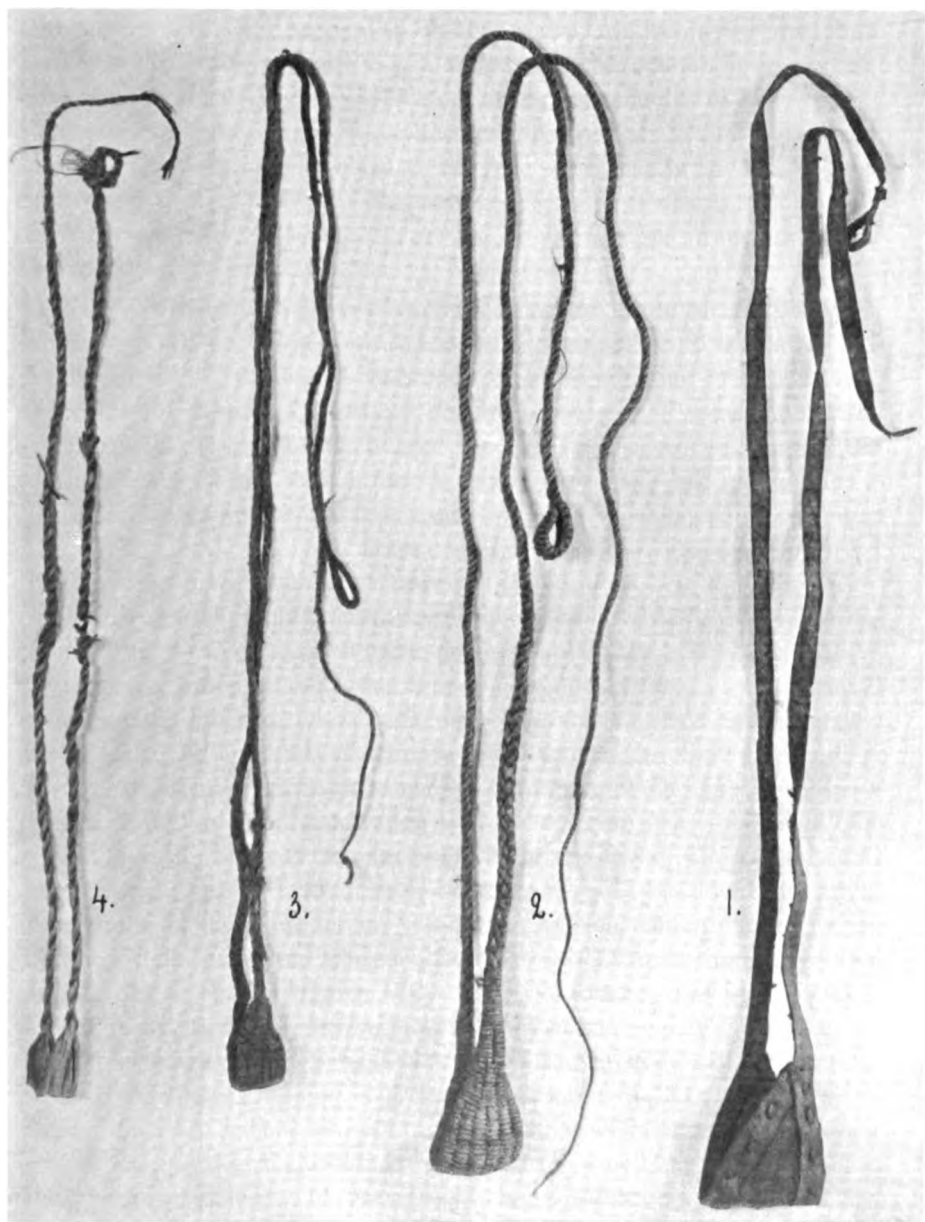


Fig. 4. Slings from NE Africa in the Ethnographical Museum of Sweden, Stockholm:
 1. Mensa, Erithrea (leather), 2. Kunama, 3. The highlands of Hamazen, 4. Akamba
 (Banana fibres).

made stronger than the other, which is let go. This also applies to Linton's sling (Linton, fig. 24, e).

The sling in Madagascar probably belongs to the culture elements that have reached the island from Indonesia.

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Among the instances presented above, the most noteworthy is perhaps that from the Bafia (No. 55), whose slings appear to be of a more primitive form than the usual, in that they only consist of a length of palm-leaf sheath in the fold of which the stone is placed. Remarkable, too, is the sling consisting of a cord wound round a stone, observed by Weule among the Yao north of the Rovuma river. As to whether these types are to be regarded as early stages in the development of the sling I am not prepared to give an opinion upon.

Any attempt at discriminating between variants of the sling in Africa — in the way Friederici has established different main forms in Melanesia (1915, p. 30 ff.) — does not seem to me to be worth while. Neither am I in possession of adequate data as to form, material or technique for such an investigation. As I have already pointed out in A, slings made of leather occur chiefly in the east, but also in the west (Lobi district). Slings made of leather as well as such as consist of plaited cords may be found among the same tribe (e. g. the Akamba). Occasionally the pouch is of leather and the cords of plaited string (e. g. the Fiom). I do not hold it very probable that these forms derive from different origins or belong to different cultures, such as hunters or herdsman on the one hand, and agriculturists on the other.

I may add that records of the sling as a hunting weapon in Africa are exceedingly few and scant. They give no information as to its effectiveness for that purpose, or whether, on the whole, it ever played an important part in that capacity.

As to the manner in which the sling is *carried* in Africa, I have been unable to find any information whatever. In some parts of the world it is, as we know, largely customary to wear the sling wound round the head as a sort of fillet. This, as we have already seen, was the practice in the Balearic islands, and from his travels in south-western Arabia, in the early part of the 16th century, Varthema relates

that soldiers of the Sultan of Aden's army among other weapons carried a sling, "for the purpose of throwing stones, wound round their heads" (see further A, p. 28). In the Pacific, the sling is in many parts carried in this manner, and so too in South America.

Staff-slings are only known to me very sporadically in Africa, and in varying forms, probably unconnected with each other, viz. among the Yao just referred to above, on the Lower Congo, among the Bubi in Fernando Po, and the Igbira of Northern Nigeria.

In this paper I have, as in A, noted the native names of the sling as far as such are available. This material has, however, not afforded me any particular guidance. From the different appellations one might at most, venture to infer that the sling must be an old-established culture element in Africa.

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From a geographical point of view, one main area of distribution of the sling in Africa lies in the northeast, another roughly speaking between the Indian Ocean and Lake Victoria (unless the two form a connected whole), and still another in West Africa, south and west of Lake Chad. Although the authenticated instances from Mediterranean North Africa are rather sparse, they however indicate that also here the sling may be supposed to be, or to have been, fairly common. As regards South Africa, I do not find available sources altogether satisfactory and therefore subjoin a summary review of them. At the same time I must admit that I have always thought it strange that I have been unable to obtain any information as regards the occurrence of the sling in South Africa. As to Struck's instance from the Makalaka, I do not know whence he obtained it, and therefore cannot give any opinion concerning it. Balfour's Matabele sling does not appear as proving very much, seeing that it comes from a village near a large town, Bulawayo, where natives from various quarters may be supposed to congregate. The Zulu boys may have learnt the use of the sling from white children or from workers returning from the mines. Dr. Lagercrantz has suggested another possible source to me, namely the numerous Indian coolies that are to be found in Natal since the 1860's. Lastly, I also wish to point to the many remarkable correspondences

that exist between the Nilotic peoples and the Zulus, both as regards the material and the spiritual realms of their cultures, even though in this case the correspondence consists of the more or less total absence of a culture element. And then take the Bushmen. The two museum specimens from South West Africa *may* have been erroneously labelled; in this connection it would be important to know whether Berger's collection at Dresden — which contains the Bushman sling from the Kalahari — is generally noted for accuracy in stating provenances, and from what particular locality it originates. It may also be pertinently noted that for the diamond mines at Lüderitz Bay the Germans recruited labourers even from Cameroon and German East Africa, both places where slings occur. The Bushman culture is moreover, as we know, nowadays in many respects a conglomerate. Furthermore, there are Neville Jones' slings in Rhodesian Bushman paintings. As already mentioned, I have unfortunately not his book accessible, so cannot therefore form an opinion on those pictures. But how often have not figures in rock-paintings and rock-carvings been misinterpreted, or at any rate subjected to different interpretations? As an example of this, to stick to the subject of slings, we may remember that certain Egyptian hieroglyphs have been explained as slings, while in reality they may be supposed to represent bowstrings (Wiedemann, Erman).

What I mean to say by this rather superficial discussion is that, although these few and scattered records from South Africa appear to have been accepted by such eminently competent and critical students as Baumann, Hirschberg and Struck, my attitude towards them is still somewhat doubtful. In the literature on Bushmen, Zulus, etc., I have been unable to find any references to the sling (with the exception of the recent statements by Kidd and Lebzelter regarding the Zulu), and, even if it may be admitted that the sling is a culture element which is frequently overlooked, it ought to be possible to find at least *some* mention of it in that rich literature, if it had occurred. Moreover, Hirschberg gives as his opinion that it also existed among the Hottentots. On the face of it, I should think this very natural, but: early explorers of South Africa frequently describe the skill of the Hottentots in stone-throwing but never mention that it was done by means of the sling.

In A, I expressed my conclusion that in Africa the sling derived its origin from the Hamites and was disseminated through their migra-

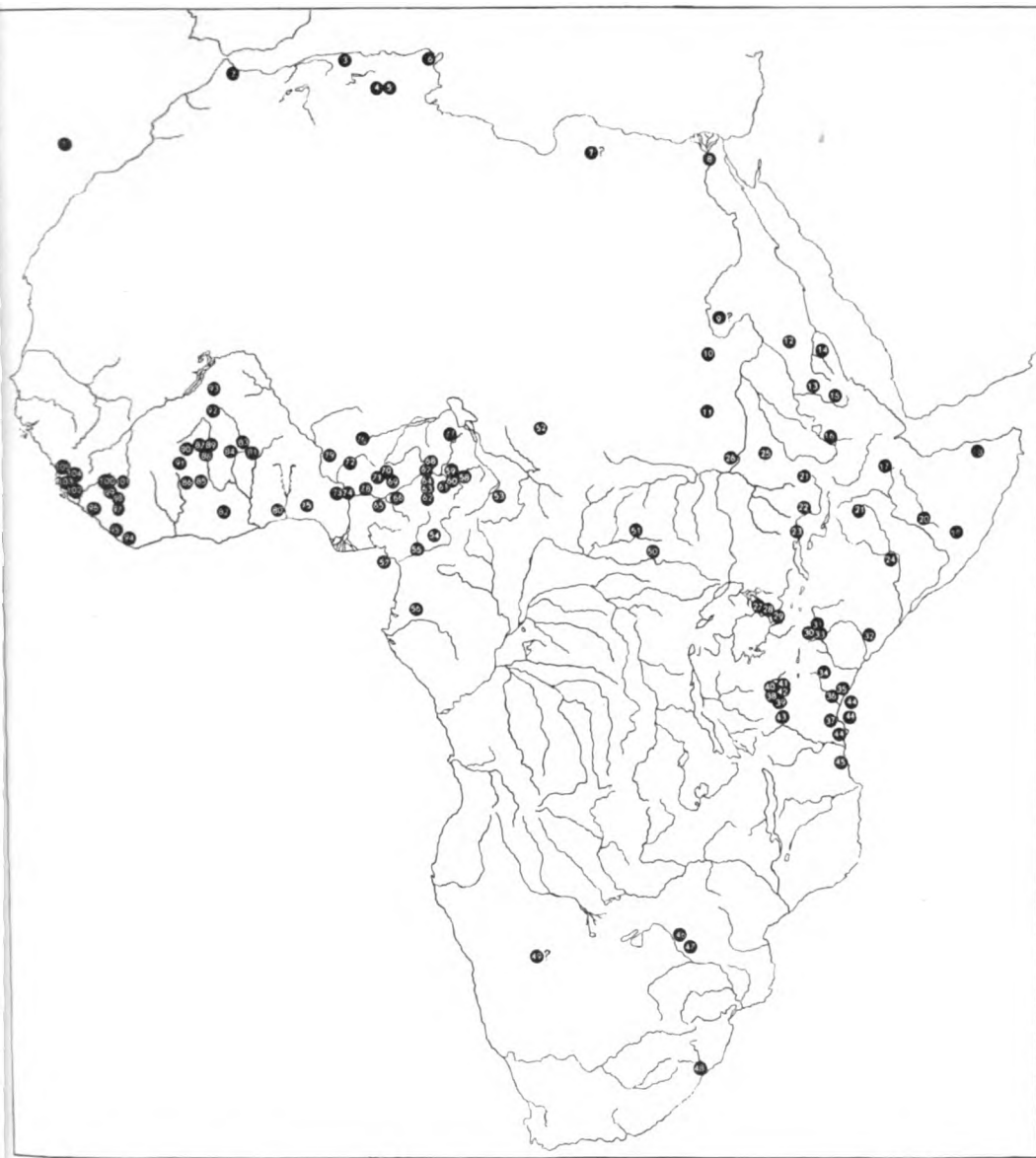


Fig. 5. The sling in Africa.

tions, or through the wanderings of Hamitic culture elements, with the possible exception of the Swahili, who may have borrowed it from the Arabs. The data that were then at my disposal went sufficiently far in support of such an inference. On the appearance of A, however, B. Struck wrote me expressing his doubts as to its supposed Hamitic origin, but was not yet prepared to advance any other positive suggestion. Baumann counts the sling among hunting elements, the hunting culture of the plains, the "Steppenjägerkultur" ("Völkerkunde von Afrika", 1939), and this he in particular bases on the instances from the Bushmen, their kinsmen the Kindiga and the Sandawe, and the Midgân. As regards the first mentioned people I do not yet, as already mentioned, feel altogether convinced, and in the case of Kindiga and Sandawe, the sling also occurs among other tribes, neighbours of theirs, inhabitants of the undrained region of the Tanganyika Territory, such as the Nyaturu, who may be supposed to contain a strongly Hamitic basic component. And lastly, the Midgân are an outcast tribe among the Somali, from whom they may have borrowed the sling. It should also be noted that it does not seem to occur among the Ndorobo, part of whom still remain typical hunters of the bushsteppe, with hunting methods in common with the Bushmen. The ancient Libyan culture was, as pointed out by Baumann himself (*op. cit.*, p. 32), strongly composed of hunting elements, but whether the sling was included still seems to be a matter for discussion. I may add that this element, which otherwise, as we have seen, is fairly common in Arabia, is not mentioned from the Slêb, the nomadic "pariah" tribe of non-Arabic origin that mainly subsist on hunting. Neither has it at any time been found among Australian aborigines.

Although I, at any rate for the present, am not prepared to subscribe to Baumann's opinion that in Africa the sling belongs to the ancient hunting culture, I no longer adhere to my theory (expressed in A) of the sling in that continent being of Hamitic origin; at the outside it may perhaps in certain parts have been disseminated by Hamitic tribes, most likely by the eastern ones in particular. I have not arrived at any definite conclusion, but it appears to me possible that it came to Africa from the ancient cultures of the Near East (and from the early Mediterranean culture in general).

THE SLING IN OTHER PARTS OF THE WORLD

As in A, also here I will cast a glance over the occurrence of the sling in other parts of the world. That in ancient times it was in common use and played an important part as a weapon in southern Europe we have already seen. But even in other parts of *Europe* it seems, although references to it are sparse, to have been used prior to the introduction of firearms and until the development of armour made it more or less ineffective. So far as I know, no general survey of the distribution of the sling in Europe has yet appeared, but Friederici gives a good deal of information (Ein Beitr. 1915, p. 25), and I refer the reader in the first place to that writer and further to other literature mentioned in A. To this may be added Gessler's statement that the sling, and also the staff-sling, with certainty was used in war and hunting until far into the Middle Ages. In war, it seems, according to G., more to have been used by beleaguered garrisons than in open battle. Written references to it, as well as pictorial (miniatures, etc.) begin by being scarce but are more frequently met with under Charlemagne's successors.⁸³ It appears to me very probable that from southern Europe the sling spread over the continent. Friederici, for example, mentions it from the Goths, but at the same time he remarks that, according to Agathias, they did not possess the sling when in the year 533 they invaded Italy.

In the early days, at all events, the sling was used in Europe for protecting growing crops from birds, etc. Cf. woodcut in *Virgil*, *Georgica*, Nuremberg, 1502.⁸⁴

In *Asia*, too, the sling appears to occur over wide areas of the continent. A few scattered additions to A may here be made. Among the Kirghiz it is a herdsman's weapon, but it is also used by boys for bird-hunting.⁸⁵ As chief weapons among the mountain people of Vakhan, southern Pamir (Tadjiks?), Olufsen mentions pellet-bows for flinging stones and stone slings made of strings and leather. "Only the very well-to-do possess matchlocks with a wooden fork."⁸⁶ In

⁸³ E. Gessler, *Die Trutzwaffen d. Karolingerzeit*, p. 10. Basel 1908.

⁸⁴ Reproduced by M. Haberlandt in Buschan's *Völkerkunde*, II: 2, p. 307, Stuttgart 1926, and by A. Berger, *op. cit.*, p. 163.

⁸⁵ R. Karutz, *Unter Kirgisen u. Turkmenen*, pp. 47, 90. Berlin 1911.

⁸⁶ O. Olufsen, *Through the unknown Pamirs*, p. 109. London 1904.

India it occurs in certain districts, at all events among more primitive hill tribes. The Ethnographical Museum of Sweden possesses two slings from the Bhils, Inv. 06.37.23, and 07.29.35. The former, from southern Rajputana, is entirely of leather with a large, oval section in the middle, while one of the straps terminates in a loop (Fig. 6: 1). Its use is not specified. The latter (which is not available to me at the moment) is designed "for killing birds". Hamy says that the Bhil women are very expert at throwing stones with slings.⁸⁷ The museum also possesses a sling from the Gonds, Chindwara district, C. P., India (Inv. 07.35.44), its use unspecified (Fig. 6: 2). It is wholly of thick cords. Both cords are twisted, one terminating in a loop, the other in a knot. In the literature on Bhils and Gonds that I have had at hand when writing this paper, I have not — except in Hamy — found any reference to slings. Of the Juáangs — primitive agriculturists, in part semi-nomadic, living in the mountains of Orissa — Dalton says that "they use bow and arrow, but their favorite weapon is the primitive sling made entirely of cord. They take pebbles from the brook, or stones as they find them."⁸⁸

In Tibet — and presumably also among other peoples culturally related to the Tibetans — the sling appears to be, or at all events to have been, common. To cite Rockhill: "The Tibetans are very expert in using the sling (*orta*, or *gudo* according to Jaeschke)⁸⁹ and among the tent dwellers and the people of the more remote localities, one is always seen hanging from the belt of both men and women. It is made of wool and hair mixed; one string terminates in a leash, and the instrument is also used as a whip in driving sheep or cattle (see *J. D. Hooker*, *Diary of a Journey*, etc., p. 264). I have seen time and again a stone thrown a distance of over 300 yards from one of these slings."⁹⁰ Rockhill mentions the sling in connection with the weapons possessed by the Tibetans, but does not expressly describe it as such. This is however done by a traveller as recent as Roerich: "Another commonly used arm is the sling made of plaited yarn. It is useful in war and peace. In everydaylife the Hor-pas [of northern Tibet]

⁸⁷ *E. T. Hamy*, Sur l'exposition coloniale et indienne de Londres. *Revue d'Ethnographie*, p. 203. Paris 1887.

⁸⁸ *E. T. Dalton*, *Descriptive Ethnology of Bengal*, p. 154. Calcutta 1872.

⁸⁹ *H. A. Jäschke*, *Tibetan-English dictionary*.

⁹⁰ *W. Rockhill*, *Notes on the ethnology of Tibet*. Ann. Rep. Smithsonian Institution, Rep. U. S. Nat. Mus., p. 714. Washington 1895.

use the sling to drive their herds and caravans of yaks. A single man can drive a big herd or caravan of yaks by throwing stones with his sling at the animals. The Tibetan word for yak driver is *lakto* (tib. *lag-rdo*) which literally means 'a hand with a stone'.⁹¹ Formerly, at any rate, the sling (*ordo*) was, according to Sarat Chandra, a weapon in the regular Tibetan army, along with matchlocks, bows and arrows, and long spears. He visited Tashilhunpo in 1879, and Lhasa a few years later.⁹²

Among discoveries made by Sir Aurel Stein in the ancient Tibetan fort of Mirān, south of Lop-nor, were inter alia a sling "of stout goat's-hair cord, felt pouch; cord is of seven strands closely plaited".⁹³ The finds are supposed to date from about the 9th century A. D.

The Stockholm museum possess a sling (H. 3681), of modern times, from Mongols of the Tsaidam basin (thus not very far from Lop-nor), brought back by Sven Hedin's latest great expedition (Fig. 6: 3). It is of felt, with black and white (horsehair) cords, one of them ending in a loop, and used by herdsmen. From Dr. G. Montell I learn that the Mongols in question are culturally strongly influenced by Tibet, and that they have probably borrowed the sling from the region. During his eight months' sojourn for ethnographical studies among the Mongols, Montell never saw the sling, and neither did he see it in China. On the other hand he noticed a kind of staff-sling in the form of a forked stick, into which a stone was wedged. This is used by herd boys among Chinese peasants in northern China (between Peiping and Jehol).

An interesting account of the use of the sling in China is however given by J. S. Thomson from mountain regions in the province of Kwangtung, South China: "A relic of barbaric clan life exists in the Yeung Kong district of Kwangtung. On the fifth day of the fifth moon, the men of two villages meet in a valley and line up on each side of a stream for an all-day battle with stones and slings. The battle is witnessed by visitors from surrounding villages. As men are struck or injured, they are carried or ruled off the field. Sometimes one thousand

⁹¹ G. N. Roerich, *Trails to inmost Asia*, p. 351. New Haven 1931. Cf. N. v. Prschewalski, *Reisen in Tibet*, p. 145. Jena 1884.

⁹² Sarat Chandra Das, *Journey to Lhasa and Central Tibet*, p. 239. London 1904.

⁹³ A. Stein, *Serindia*, I, p. 478; IV, Pl. L. Oxford 1921. Dr. F. Bergman has drawn my attention to this work.

men are engaged and deaths are occasional, though not more die than if one thousand men played football." T. goes on: "Similar stone-throwing contests, set for stated times and the settling of accumulated clan feeling, are not uncommon in Korea. At Seoul, different wards of the city, and in Yunnan, some of the Shan tribes engage in these fights."⁹⁴ In these cases too Thomson may be presumed to imply that slings were used. A similar use of the sling is described by Kaudern from the Island of Boeton, not far from the southeastern coast of Celebes, in sham fights between two villages: "The combatants first attacked one another with slings and finished with belabouring each other with their fists. These contests were especially common in the villages round Kraton, the village where the Sultan resided. On these occasions people often were seriously hurt, and for this reason the Dutch Government had to prohibit the contests in question."⁹⁵

The Stockholm museum possesses a sling from northwestern Korea, part of the collection which in 1936 was collected for the museum by Dr. S. Bergman (fig. 6:4). It comes from the village of Riuganpo, south of the town of Shingishu on the mouth of the Jalu river, and has a pouch made in reticular technique, 20 cm long, of stout, felted cords (probably of paper). Of the two cords, the one that is retained in the hand at the throw is shorter and terminates in a leathern loop, while the other ends in a tassel. B. bought this sling from a native, but personally never saw it used. In the Dresden museum there is, however, a sling from Korea (No. 46718), which has a pouch of paper string, and cords of twined ramie. It was used for keeping birds off the fields.⁹⁶

Regarding the sling in northern Asia, and northern Eurasia as a whole, I confine myself to referring to the literature cited by Birket-Smith: Kamchadal, Lamut, Koryak, Chukchi, Asiatic Eskimos, Yukagir, "Lapps and other Finnish-speaking peoples".⁹⁷ In the large collections in the

⁹⁴ J. S. Thomson, *The Chinese*, p. 170. Indianapolis 1909. This is presumably the same kind of stone-throwing as that related by Carles of the townsmen of Ph्योंg-Yang, northwestern Korea, although the use of slings is not mentioned: "At certain times of the year leaves is given them to fight and for about three days a war of stones is carried on between the townsmen and country-folk. If a man is killed, his death is regarded as an unavoidable accident, and the authorities take no notice of it. W. R. Carles, *Life in Corea*, p. 173. London 1888.

⁹⁵ W. Kaudern, *Games and dances in Celebes*, p. 122. Göteborg 1929.

⁹⁶ M. Heydrich, *Koreanische Landwirtschaft*, I, p. 43. Leipzig 1931.

⁹⁷ K. Birket-Smith, *The Caribou Eskimos*, II, pp. 147, 243, 313. Copenhagen 1929.

Stockholm museum from the voyage of the *Vega* 1878—1880 (now evacuated) is a sling from the Chukchi (No. 4318). Nordenskiöld mentions it as used in birdhunting and consisting of "two thongs and a piece of skin fastened to them".⁹⁸

From Indo-China I have no record of the sling — apart from the instance I give below regarding the Malay Peninsula and Thomson's statement cited above referring to certain Shan tribes, provided this is correct — but then I have not devoted any time to look it up in the literature. Dr. K. G. Izikowitz, from whom I have inquired regarding French Indo-China, does not know it from those parts, but on the other hand mentions that in the open fields the pellet-bow was used for scaring monkeys and birds from the paddyfields. Presumably the pellet-bow is used in the same way in India, although Antze makes no mention of how it is used there.⁹⁹ Whether the pellet-bow, which B. Gunda believes to be a relatively recent culture element in India,¹⁰⁰ may have contributed to the ousting of the sling in that country is a question I am not prepared to pronounce an opinion upon.

As regards the sling in Indonesia, instances are on record from Sumatra, Niàs, Java, Madura, Borneo, Celebes, Timor, etc. Here the reader is referred to Friederici and other sources given in A (p. 27) and, above all, to Kaudern,¹⁰¹ who also cites an instance from the southern portion of the Malay Peninsula (the Orang Mentera, belonging to the group of Primitive Malays).

Regarding the occurrence of the sling in the Philippines and across the Pacific as far as the Marquesas and Hawaii, I refer above all to Friederici (also see A). Further detailed references in the present paper appear to me unnecessary. I will only mention — seeing that slings from the localities in question are not often found in museums — that the Stockholm museum possesses slings from the French Islands (1899. 1. 36—37), New Britain (07. 44. 526), New Ireland (05. 8. 75), and, probably, from British New Guinea (16. 1. 2255—56, with ovoid sling-stones). The latter form part of a large collection brought together as

⁹⁸ A. E. Nordenskiöld, *The voyage of the Vega*, II, p. 109. London 1881.

⁹⁹ G. Antze, *Einige Bemerkungen zu d. Kugelbogen im Städt. Mus. f. Völkerkunde zu Leipzig*. Jahrbuch Städt. Mus. f. Völkerkunde, 3, p. 79. Leipzig 1910.

¹⁰⁰ B. Gunda, *Ceyloni golyós íj a néprajzi múzeumban*. Néprajzi értesítő 1940, p. 6. Budapest 1940 (with a short summary in German).

¹⁰¹ W. Kaudern, *op. cit.*, pp. 119—134.

early as the 1870's by Dr. Robert Pulleine, a physician of Adelaide, S. Australia. In addition, the museum possesses two old 18th-century slings, at least one of which (No. 1799. 2. 50) was brought back by A. Sparrman, who took part in Cook's second voyage to the Pacific. In Sparrman's original inventory it is stated to have come from New Caledonia, but its home is probably, as shown by J. Söderström, the southern section of New Hebrides, most likely Tanna.¹⁰² In his travel account, written long after his return from the voyage — only parts of it translated into French as late as 1939¹⁰³ — Sparrman actually mentions the sling among the weapons used on Tanna, while what he says about it as regards New Caledonia is not very clear.¹⁰⁴ Another sling dating from the 18th century (R. M. 363 b, now among the museum's evacuated material) forms part of the collection that in 1874 was handed over to the Royal Academy of Science and our museum by the University of Uppsala. An old inventory of it contains the entry "sling from the Pacific", in the handwriting of the famous botanist C. P. Thunberg. This sling, too, is almost certain to have been brought back by Sparrman.

The two slings mentioned above from the French Islands (sent in to the museum in 1899 by F. Wandres, a plantation superintendent of Stephansort, Astrolabe Bay) have a knot at the end of the more strongly plaited of the cords (the one retained in the hand at the throw), and inside the knot a small, rounded disk of coco-nut shell (diam. 3—3.5 cm). This arrangement to safeguard the slipping of the sling out of the hand in throwing is referred to by Friederici (Ein Beitrag, 1915, p. 31). See fig. 6: 5.

Lastly, as regards *America*, it may here briefly be mentioned that in that continent the sling exists (or formerly existed) in many parts, from the Eskimo to the Fuegians, its main area of distribution being the western sections of the twin continents. I confine myself to citing the most important of the authorities, viz. the pioneering works of Friederici and others of more recent date:

¹⁰² J. Söderström, A. Sparrman's ethnographical collection from James Cook's 2nd expedition (1772—1775), p. 61, fig. 4, Pl. XXII: 2. The Ethnographical Museum of Sweden, N. Series, Publ. No. 6. Stockholm 1939.

¹⁰³ B. Kroepelien, Un compagnon suédois du capitaine James Cook au cours de son deuxième voyage. Oslo 1939.

¹⁰⁴ A. Sparrman, Resa omkring Jordklotet, i sällskap med Kapit. J. Cook och Hrr Forster, II: 2, pp. 132, 138. Stockholm 1818.

- G. Friederici*, Die Verbreitung d. Steinschleuder in Amerika. *Globus* 1910 (98), p. 287.
- Die geogr. Verbreitung d. Blasrohrs in Amerika. *Petermanns Mitteil.* 57, p. 73 (with map of distribution). Gotha 1911.
- P. Schmidt*, Kulturkreise u. Kulturschichten in Südamerika. *Zeitschr. f. Ethnologie*, 45, p. 1052. Berlin 1913.
- F. Gräbner*, Amerika u. die Südseekulturen. *Ethnologica* II: 1, p. 63. Leipzig 1913.
- G. Friederici*, Ein Beitrag z. Kenntnis d. Trutzwaffen d. Indonesier, Südseevölker u. Indianer. *Baessler-Archiv, Beih.* VII, p. 26. Leipzig 1915.
- P. A. Means*, Distribution and use of slings in pre-Columbian America. *Proceed. U. S. N. Museum*, 55, pp. 317—349. Washington 1920.
- J. Wölfel*, Die Trepanation. *Anthropos* XX, pp. 42, 47. Wien 1925.
- L. Spier*, Hawasupai ethnography, p. 256. New York 1928.
- K. Birket-Smith*, The Caribou Eskimos, II, pp. 61, 145, 243, 313. Copenhagen 1929.
- W. Krickeberg*, Beitr. z. Frage d. alten kulturgeschichtl. Beziehungen zwischen Nord- u. Südamerika. *Zeitschr. f. Ethnologie*, 66, pp. 327, 348. Berlin 1934.

None of the above students, with the possible exception of Wölfel, directly expresses as his opinion that the American sling might be connected with that of the Pacific or Asia, but both Schmidt and Gräbner oppose Friederici's theory that it was independently invented in different parts of America.

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With the above, I have arrived at the conclusion of the present review of the sling, this ever overlooked and — especially as a weapon — disappearing culture element. My main object in presenting this brief essay is to give as completely as possible a picture of its occurrence in Africa, but I have also used this opportunity to give a cursory glance at the rest of the world, particularly Asia, where the sling — just as little as in Europe — not so far as I know has been subjected to monographic treatment. Closer investigation would no doubt show that not either in Eurasia the sling occurs as sporadically ("lückenhaft") as was once believed by Weule (A, p. 31).

No doubt the majority of such ethnologists as have given any attention to the sling have regarded it as an ancient primitive culture element. In Africa, Baumann counts it among the hunter culture, and Krickeberg does the same as regards America. In New Caledonia, Speiser refers it to his "primitive Nambas culture" (*Zeitschr. f. Ethnologie*, 65, 1933, p. 191). Where Africa is concerned, I am, for reasons given above, for the present not prepared to subscribe to this theory, and even regarding the rest of the world I hesitate, although unable to produce any direct evidence to the contrary, to accept the claimed primitiveness of the sling. I readily admit that it conveys an impression of being primitive, but this *may* be accounted for by its having been relegated to the background, and it may well be questioned whether it originally was a primitive culture element although it nowadays — apart from its use as a toy and a herder's weapon — mostly appears to be found among peoples of a relatively low culture. This question is certainly a difficult one to answer.

Equally difficult to answer is the question of the unity of the sling's origin. It undeniably appears as if it might easily be invented practically anywhere, given stones and a terrain sufficiently open for its use. I am by no means an antagonist of "independent invention", rather the other way about, but where the sling is concerned I am in doubt. In a sort of a way illustrative is, I think, a detail mentioned by Friederici (1915, p. 28) from the northern coast of the former German New Guinea. There, he says, slings are rather rarely seen, and perhaps not even indigenous to the localities where they occur. Thus, for example, it is found on the island of Tumleo, but is there a new-comer (as a toy for boys) since only a few decades, from the Gazelle Peninsula.

By way of a brief summary of the above I would say: the sling has, or has had, a wide distribution all over the world. There are, however, regions where it never seems to have occurred, and on the other hand others into which it almost certainly has been imported. This speaks for unity of origin. The exact location of this cannot, perhaps, ever be determined, but it appears to me, however, possible that its original home may have lain among the early cultures of the Near East, and that thence it spread over the world.

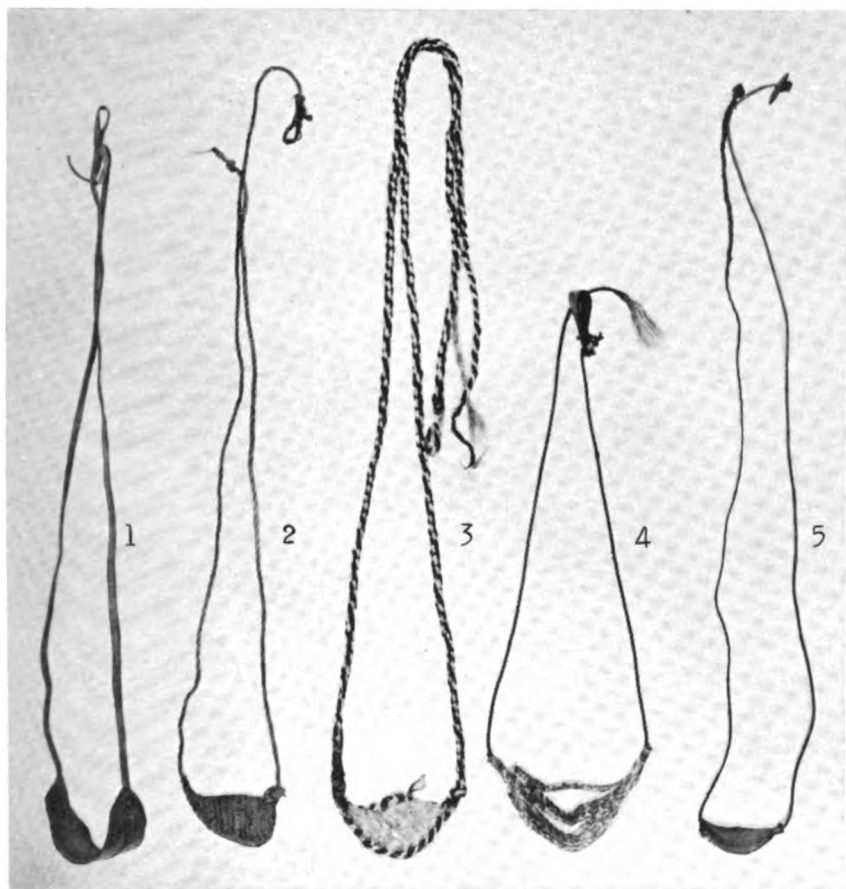


Fig. 6. Asiatic slings etc. in the Ethnographical Museum of Sweden, Stockholm:
1. Bhils, 2. Gonds, 3. Mongols, Tsaidam, 4. Corea, 5. French Islands (Melanesia).

